

Aug 10 26
LEARNED
AND FRUITFUL
EXPOSITION
vpon the Lords
Prayer.

By *Arthur Dent*, sometime
Minister of the Word of God
at South-Suberry, in
Essex.

LUKE 11. 2.

*When you pray, say, Our Father which art
in heauen, &c.*

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THE PRINTER, TO the Reader.



Ourteous Reader, foras-
much as deuoute Chri-
stians, when they haue
found comfort in the la-
bours of any learned man, it causeth
in them a further desire, not onely
to reuiew what they haue read, but
also to haue a longing, as it were, af-
ter their further paines, vpon any
other subiect. I doubt not, but am
verily perswaded, that this Expositi-
on of that Prayer, which our Lord
and Saujour Christ Iesus taught his
disciples; penned by one that hath so
well deserued of the Church of God,
by publishing so many good and
profitable Treatises, shall finde some

The Epistle

place among thy heauenly meditations, although it be not as I thinke so perfect, as the Author intended it if hee had not beene preuented by death. For what wilt thou doe, either for all the benefits that thou hast receiued, or for those things that are required for thy vse, or to prevent any dangers, that may be feared? I say, what wilt thou doe, if thou wilt not imitate the holy Prophet, and call vpon the name of the Lord? and how canst thou better call vpon it, then as the Lord hath appointed? and what profit shalt thou haue by calling vpon him after that manner, except thou knowest the meaning of the spirit, in those words which thou pourest out before him? Wherefore seeing (as the auncient Father saith) *when thou prayest for thy selfe, necessity enforceth thee; and Charity bindeth thee to pray for others :* and seeing the
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to the Reader.

the *Holy one of God* hath giuen thee in charge, *after this manner*, pray yee; this seruant of God shall so instruct thee, that according to the practise of the holy Apostle, thou shalt pray *with the spirit, & with understanding also*, and this *one thing is necessary*: For all the commandements of the Lord, are so full of counsell, that euerie word hath his weight, yea euerie syllable containes a secret, so that we may all say with the Eunuch, *Act. 8.* *How can I understand, except some man should guide me?* And albeit I am perswaded that thou art *full of goodnes, filled with knowledge, able also to admonish others*: yet thou maiest be content with skilfull *Apollos*, so eloquent in speech, mightie in the scriptures, and feruent in spirit, *Acts 18.* to haue the *way of God* expounded vnto thee by another man *more perfectly*. And this is that which I

to the Reader.

offer to thy Christian deuotion.
it then as becommeth thee with
lynesse. Peruse it often. I hope I a
truely informed of the Author, I a
but the Minister to publish it fo
thy good. Giue thanks to GOD
that hath brought it to light. And
the God of all power, when thou
prayest, *graunt thee thy harts desire*
and fulfill all thy minde. Amen.

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AN
EXPOSITION

vpon the Lords Prayer.

OF PRAYER, AND
what it is.



Prayer, is an earnest
lifting vp of the minde,
and calling vpon God,
according to his will,
with faith, by the helpe
and worke of his spirit. Psal. 25. 1. Rom.
10. 13. 14. Mat. 21. 22. Rom. 8. 26. 27.

Prayer, is a familiar conference be-
twixt God and vs.

Prayer, is as a Letter written vnto
God, wherein we deliuer our minde vnto
him.

Onely

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A fruitfull Exposition

Onely God is to be called vpon,
whom onely we beleue. Rom. 10.

1 First, because he hath so com-
maunded. Ps. 50. 15.

2 Secondly, because he hath
taught. Mat. 6. 9.

3 Thirdly, because he hath so prac-
sed by example. Mar. 26. 39.

4 Fourthly, because he hath prom-
sed to heare our prayers.

5 Fifthly, because the holy Ghost
teacheth vs to cry Abba father. Rom. 8.
15.

6 Lastly, because none can heare our
prayers and grant our requests but God
onely. Mat. 6. 12.

We must pray at all times. 1. Thes.
5. 17. It must be the Alpha and Omega
of all our actions, if we looke for any good
successe.

We must pray in all places. 1 Tim. 2. 8.

There be nine things to be obserued
in praier.

Before praier.

Reading, Meditation, and feeling of
our misery.

In

vpon the Lords Prayer.

In praier.

Faith, Zeale, and Loue.

After prayer.

Watchfulnesse, Thankesgiuing,
and Praise.

Prayer is as a Bunch of Keyes,
where with Gods children doe open all
the dores of heauen, and enter into eue-
ry closet.

The effects of praier are wonderfull,
as appeareth by the praiers of Asa, Ie-
hosaphat Moises, Ezechias, Dauid, Elias,
Paul, and Silas, the Disciples. Acts 4. 31.
& 12 5. 7.

The Lords praier is the perfect pat-
terne of all praiers for matter, but not
alwaies for words.

The Lords prayer consisteth of three
Parts.

A Preface.

Sixe Petitions.

A Conclusion.

The

A fruitfull Exposition

The Preface teacheth vs preparation, that wee doe not rashly, without consideration, rush into the presence of God, being so dreadfull and holy as is. Eccles. 5. 1. Psal. 26. 6.

Three of the petitions doe concerne Gods glory, and three our selues.

Wee must pray with greater seruencie of the Spirit for the things which concerne Gods glory, then for those which concerne our owne good, as appeareth by the Methode: and for those things which concerne our owne goods wee must pray with more zeale for heavenly, then earthly things, with this hat but one petition. the other two.

Wee must pray for the things that concerne Gods glory simply, about any respect at all of our owne good, as the Particle (thy) in euery one doth shew

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Our

vpon the Lords Prayer.

Our.

This word (our) doth teach, that true charitie and brotherly loue toward our neighbours is required in prayer, and that in common wee must pray one for another, as wee are euery Lam. 5. 14 where taught in the Scriptures. In matters of Faith we say, I, but in matters of Prayer (our:) for wee must loue our neighbour as our selfe, and therefore pray for our neighbour as our selfe.

Our Father, our bread, our trespasses, Lead vs not, Deliuer vs, &c. doe teach a fellow-feeling one of anothers good and hurt.

This word (our) bringeth singular comfort to the poore, because Christ sheweth vnto them that God hath no respect of persons, as though hee were more father of the rich, then of the poore, of the noble, then of the base, but doth account of all alike, for hee is no respecter of persons.

Question.

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Question.

Here a question may be moued,
whether in our priuate Prayers wee
shoud pray in generall, or else in speciall
all tearmes, as vs, or me, our father, or
my father.

Answer.

A Christian may in priuate prayer
say my father, Mat. 25. 29. Mat. 27. 46.
as Thomas said, My Lord and my God,
Iohn 20. 28 and Paul, I giue thanks to
my God, Rom. 1. 8. and Gods promise
is, Ier. 3. 19. Thou shalt call mee thy fa-
ther. For wee are not bound vnto the
words of the Lords Prayer: but if we
pray for our brethren, or for our selues,
we fulfill the meaning of Christ.

By the word (Father) is meant the
first person in Trinitie, and so it is al-
wayes taken in the Scriptures when
one person is considered with another,
as Math. 28. 9. I Iohn 5. 7.

Sometimes it is taken for the whole
Trinitie, as Mal. 2. 10. Haue we not all
one Father?

upon the Lords Prayer.

It is not unlawfull to pray to the Sonne, and the holy Ghost, for invocation belongeth to all the persons in Trinitie, and not onely to the Father.

Stephen prayed, Lord Iesus receive my spirit, Acts 7 59

Paul prayed, Now God our Father, and our Lord Iesus Christ, guide our journey vnto you, 1 Thes. 3. 11.

The grace of our Lord Iesus Christ, the loue of God, and the communion of the holy Ghost, be with you, 2 Cor. 13. 13.

Men are baptised in the name of the Father, and of the Sonne, and of the holy Ghost, that is, calling on the name of the Father, the Sonne, and the holy Ghost.

Obiection.

This Prayer is a perfect platforme of all prayers, and here wee are taught to direct our prayers onely to the Father, therefore it is not lawfull to pray to the Sonne, or the holy Ghost.

Answer

A fruitfull Exposition

Answer.

The Father, Son, and holy Ghost are in distinct persons, yet they are not to be seuered or diuided, because they all subsist in one and the same Godhead or diuine nature.

Further, in all outward actions, as in the creation and preservation of the world, and the saluation of the elect, they are not seuered nor diuided: for they all worke together, onely they are distinguished in the manner of working. Now if they be not diuided in nature or operation, then they are not to be seuered in worship.

In this place expressly wee direct our prayers to the Father, because he is the first person in order, yet so as then wee imply the Sonne, and the holy Ghost. For we pray to the father, in the name of the Sonne, by the assistance of the holy Ghost.

To what person so euer the prayer is directed wee must alwayes remember in minde and heart to include the rest.

When

vpōn the Lords Prayer.

We may pray vnto Christ, not onely as hēe is God, but also as hēe is the Mediatour, that is, as hēe is in person consisting of two natures, yet as the Deity be the object or the thing wēe set before our eyes in prayer.

All our prayers ought to be in faith, respecting Gods promise, and Christs mediation : and therefore the person that prayeth must first be accepted in Christ, before their prayers and sacrifices can be accepted. Mar. 11.24. Ioh. 14. 13. Heb. 7.25. and 11.4.7.

Father.

GOD is the Father of the wicked, and even of all creatures in respect of creation, but in respect of reconciliation he is onely the father of the elect : for hēe is their reconciled Father in Christ : hēe is their Father by adoption and grace : and therefore they onely in truth can and may call him Father.

God will be called by the name of Father, which is a sweet and louing
name,

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name, rather then by the name of Lord, or Iehouah, which are dreadful: to allure and entise vs to come boldly vnto him, euen as children to their deere, and louing father, to put vp any sute or complaint vnto. For Gods children being iniured and vniustly molested, haue no remedie but to goe tell their father.

This word (father) implies a readinesse and willingnes in God to heare, El. 58.9. & 65.24.1. Pet. 3.12. Lu. 11.9. 13.

This word (father) doth assure vs we shall be heard: for can a father not heare his childe: can hee deny him any thing: Marh. 7.9.

This assurance in prayer is necessary. Iam. 1.6.7. Hebr. 11.6. Luke 18.7. 1 Iohn. 5.14.

God doth alwaies heare and grant the lawfull requests of his children, in such time, manner and sort as hee seeth good, and neuer faileth, if not according to their will, yet according to his will, and their best good.

This word (father) doth assure vs of our saluation: for in truth if we cal vpon him

vpon the Lords Prayer.

him as our father, as indeed he is our father, then must we needs be his children, and being his children how can we perish: for there is no condemnation to them that are in Christ. Rom. 8. 1. And it is as possible for the deuill to take away from Christ one of the members of his materiall body, being now glorified in heauen, as to piucke away, or cut off any member of his misticall and spirituall body here in earth.

We may in a holy manner boast and reioyce in it that we haue such a Father, so wise, so mighty, so louing, so bountifull, to whom we alwaies may repaire for helpe in time of neede. If one of vs had a father that were the richest & the wisest in a realme, would we not exceedingly, reioyce in him, and vse him?

This word (father) doth note vnto vs the exceeding deepe loue, and fatherly affection which he beareth toward vs his children, passing all loue of mothers vnto their children, as Esay. 49. 15. Can a woman forget her child, and not haue compassion on the sonne of her womb?

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Though they should forget, yet will not I forget thee. The booke of the Canticles doth most expressely and aboundantly lay open the vnspeakable loue of Christ toward his Church, for indeed no loue doth so entirely loue his espoused wife, as Christ loueth vs: for he loueth vs so dearly, and is so chary ouer vs, that hee cannot endure the winde should blow vpon vs. If we would cate golde wee should haue it. This loue of his, he doth at all times, and in all things expresse, and shewes it, as we say, and hath alwaies shewed it by election, redemption, Justification, sanctification, adoption, preservation, feeding, clothing, delighting, &c. breaking through all our unkindnesse to doe vs good, and continuing dayly vnto vs new mercies and fauours, notwithstanding all our unworthinesse and manifold prouokings of him.

This word (father) doth teach vs obedience: a sonne honoreth his father and a seruant his Maister. If I be a father, where is mine honor? &c. Mal 1. 6. Why call yee mee Maister. Maister, and

vpon the Lords Prayer.

and doe not the things I speake? Luk. 6.
46. And if you call him father, &c. 1 Pet.
1. 17.

By this our obedience we testifie
our loue to him againe who loued so
deeply and dearly: as Iohn 14. 21. Hee
that hath my commaundements and
keepeth them is hee that loueth me.

This is the loue of God that we keepe
his commaundements. 1 Iohn 5. 3.

How can a Childe call him Father
whom he cares not continually to dis-
please through his lewd conditions? He
cannot doe it, neither can any Father
delight in such a childe.

If God be a father who is called vpon,
then true prayer is a note of Gods
childe, as Act. 9. 14. He hath authoritie
to binde all that call on thy name: so
1 Cor. 1. 2. the Saints are noted to be
such as call on the name of the Lord:
and on the contrary, it is made one of
the properties of an Atheist, not to call
on the name of God. Plal. 14. 4.

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Which art in heauen.

GOD as touching his essence is no more in heauen then in this inferior world, but hee is said to be in heauen, because his glory and Maiesty doth there most clearly shine out.

GOD is said to be in heauen, because his Maiestie, that is, his Power, Wisedome, Justice and Mercy is made manifest from thence vnto vs.

By the name of heauen is vnderstood the dwelling place of God, of Angels, and glorified men, where God is more glorious then in this world.

Psalme 115 3. Our God is in Heauen, and doth whatsoeuer hee will.

Psalme 2. 4. He that dwelleth in Heauen shall laugh them to scorne.

Esay 66. 2. thus saith the Lord, Heauen is my throne, and the earth is my foote stoole.

1 Reg. 8 27. The heauen of heauens cannot containe him, for hee is alwayes euery where?

Which

vpon the Lords Prayer.

Which is all one as if it had bene said of infinite greatnesse or height, of incomprehensible power, of euerclasting immortallitie.

First therefore we are here admonished to vse the action of prayer with as great reuerence as possibly may be, and not to thinke of GOD in any earthly manner.

Eccles. 5. 1. Be not rash with thy mouth to speake a word before God: for hee is in Heauen, and thou art in earth: therefore let thy words be few.

Therefore seeing God is in Heauen, alway with all diligence and dead praying, let vs come with reuerence in our hearts before the Lord.

God is said to be our Father in heauen to distinguish him from our earthly Fathers: and that we might understand how much better hee is then they, and more able to helpe vs, as appeareth Math. 7. 11.

The Fathers of the bodies haue oftentimes a will to helpe their Children, but are not able, either because they are let by pouertie, or distance of place, or

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some other meanes : but God, who is our Father, is rich towards all that call vpon him, he is present euery where, &c.

Againe, we doe heere learne that our hearts in prayer must mount vp into heauen, and be lifted vp aboue all earthly and fraile things, how beautifull or goodly soeuer, and be wholly fixed vpon the Lord.

Vnto thee O Lord, lift I vp my soule,
Psalme 25. 1.

Here are condemned all colde courtlye prayers, when mens mindes are occupied about other matters, which is but a plaine dallying and mocking with God.

Such manner of praying is a very grieuous sinne, greater then mocking Father and Mother : for it is directly against God, the other against men. It is a greater sinne to mocke God, then to mocke men.

This sinne because it is against the first Table, and therefore more hard to be discerned (for the light of the second Table shinet naturally more cleerely then

vpon the Lords Prayer.

then the light of the first) is lightly esteemed, and doth lesse trouble the consciences of ignorant men.

God is in Heauen: therefore he is able to graunt all our requests. Hee is our Father, therefore he is willing and ready.

This ouerthroweth Popish Idolatry, as worshipping of Crosse, Crucifixes. Knees, running a pilgrimage to worship Idols: for the G O D to whom we must pray is in heauen, and we must lift vp our mindes thither. How can we doe this so long as our eyes and mindes are poaring vpon an Image, made by the art of man :

Hallowed

A fruitfull Exposition

Halowed be thy name.

This petition is set in the forefront because Gods glory must be preferred before all things.

1 For that is the end of our Creation, Psal. 103. 2. and 147. 5.

2 The end of all creatures, Prouer. 10. 4.

3 The end of all the Counsailes of God, Ephes. 1. 6.

4 The onely end wherunto all our thoughts, words and deeds must be directed, 1 Cor. 10. 31.

GODS glory is a most precious thing, and we must be more chary of it then any thing, as we are more chary of a golden Cuppe, then of an earthen Pittcher. But alas, we care not for
Psa. 115. 1. Gods glory: We are all for our selues, our owne glory, credit, name, commodities, &c.

Herode took the glory of GOD to himselfe, and therefore the Angel of the Lord smote him, Acts 12.

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The name of God in this place is
put for God himselfe, as 1 Kings 5.5.
Hee shall build a house to my Name.

Also, for the attributes of God, as his

Justice,

Mercy,

Word,

Workes,

Providence,

Power.

For GOD is known to vs by all
these, as men are known by their
names: and as all mans praise and glo-
ry lyeth in his name, so all the glory of
God is in these.

To Hallow. is to serue, or set apart
any thing from common vse, to some
proper or peculiar end.

As the Temple was hallowed, that
is, set apart to an holy vse.

The Priests were sanctified, that is,
set apart to the seruice of God.

All that belieue in Christ are sancti-
fied, that is, set apart from sinne to
serue God.

In like manner, Gods name is hal-
lowed, when it is put apart from obli-
uion,

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uion, contempt, prophanation, polluti-
on, blasphemie, and all abuses, to an
holy, reuerent, and honourable vse,
whether wee thinke or speake of it.

Obiection.

How can a sinnesfull man Hallow
Gods name, which is pure and holy in
it selfe ?

Answer.

¶ Yet as he doth sanctifie vs, by com-
municating vnto vs an inherent quali-
tie of holinesse : for wee cannot make
him holy, or adde any thing to his ho-
linesse that is most holy in himselfe
and the perfection of all holinesse : but
wee sanctifie him, when wee acknow-
ledge, and celebrate, and worship him so
in heart, word, and deed, that wee cause
his glory to be spread among men, and
make manifest to the World, by the
right vsage of it, that it is holy, pure
and honourable : the like phrase is vsed,
Luke 7. 29. Wisdome is iustified of her
Children, that is, declared to be iust.

The

vpon the Lords Prayer.

The summe of this Petition is, that wee may so carry our selues in all our actions, and the whole course of our life, that his holy name be not reproched by our occasion, but rather be honored and magnified.

Examples.

The childzen of Israell sung a song of victory, vpon Pharaoes ouerthrow.

I will sing vnto the Lord, for he hath triumphed gloriously: the Horse and him that rode vpon him hath hee overthrowen in the Sea, Exod. 15. 1.

David extollethe the maiestie of God by his works in the heauens, Psal. 19. 1. And especially in man, both in his creation and redemption by Christ, Psalme 135. and 136.

O Lord, how excellent is thy name in all the earth, which settest thy glory about the heauens? Psalme 8.

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A fruitfull Exposition

The very Angels of heauen at the birth of Christ, doe sound out the praises of God.

Glory be to God in the highest heauens, and in earth peace, good-will towards men, Luke 2.13.14.

The Saints of God haue magnified his great and holy name, not onely in respect of his great woorkes of Election, Creation, Redemption, Justification, Sanctification, &c. but euen for his iudgements and chastisements also, as Iob, The Lord giueth, and the Lord taketh away, blessed be the name of the Lord, Iob 1.21.

And David, Psalme 119. It is good that thou hast humbled mee.

And the Apostles went forth of the Councell, reioycing that they were counted worthy to suffer reproach for the name of Iesus Christ, Acts 4.

According therefore to the example of these ancient worthies, every one of vs must zealously strue to glorifie God as Heb. 12.1.

Am

vpon the Lords Prayer.

And that especially in performing the duties of our severall callings, as Magistrate, Minister, Gentleman and Tradesman: for it is a thing acceptable to God and man, to be a good man in one place. A good Magistrate, that ruleth well: a good Minister, that teacheth well and diligently: a good Gentleman, that distributeth liberally: a good Tradesman, by whom a man may live quietly, peaceably, joyfully and comfortably.

Abusers of this Petition.

All those which are proud, and seeke Ioh. 5. 44.
glozy to themselves, being so zealous Ps. 115. 1.
of their owne honour, that to magnifie
and lift up themselves, they will tread
downe the name of God.

All those which professe the Gospell, Rom. 2. 24.
and staine it with their wicked liues. 1 Pet. 3. 15
16.

All such as delight to raise up and Aet. 19. 9.
spread slanders against the profession of 1 Tim 1.
Religion. 13.

All swearers and blasphemers of Exo. 22. 7.
Gods most holy name.

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For all these say and babble with
their mouth, Hallowed be thy name,
but their hearts neuer careth for any
such matter.

Thy kingdome come.

These Petitions haue a very good
coherence in them : for then is
GODS name indeede honored, when
his kingdome is erected in the hearts
of men. Here therefore wee pray for
the meanes of the aduancement of
Gods name.

This word (thy) doth note a difference
betwixt the kingdome of Christ,
which is spirituall, as hee himselte saith,
My kingdome is not of this world, and
all earthly kingdomes.

Secondly, it putteth vs in minde
that there are two kingdomes, one
Gods, and that is the kingdome of
heauen, another the Diuels, which is
called

vpon the Lords Prayer.

called the kingdome of darknesse.

The pillers of the Diuels kingdome are, Ignorance, Errour, Idolatry, superstition, Sinne, and disobedience to God.

The Subiects of this kingdome are all prophane Atheists, carnall worldlings, and all vnregenerate men whatsoever: for hee raigneth and ruleth ouer them at his pleasure: hee is their God and King, and they doe very hartely and willingly submit themselves vnto his scepter and gouernment, fight vnder his Standard, against God, and their owne saluation, Ephes. 2. 2. 2 Cor. 4. 3. 4. 2 Tim. 2. 2. 6. Yet these vngodly men spit at the naming of the Diuell, and say they desie him.

This word (kingdome) is taken three manner of wayes in the scripture.

First, for that absolute and soueraigne power of God, whereby hee ruleth all things, yea, euen the diuels themselves, as Psal. 103. The Lord hath prepared his Throne in heauen, his kingdome is ouer all.

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Againe,

A fruitfull Exposition

Againe, The Lord raigneth, let the earth reioyce, Psal. 97.

Secondly, for the kingdome of Grace, as Rom. 14. 17. The kingdome of God is not meate and drinke, but Righteousnesse, Peace, and Ioy in the holy Ghost. Where, by Righteousnesse he meaneth the assurance of our Justification before God, in the righteousness of Christ, Peace of Conscience, which proceedes from this assurance, and Ioy in the holy Ghost which commeth from them both. So Marke 2. 15. The kingdome of God is at hand, repent and belieue the Gospel.

In a kingdome there are five things to be considered :

- 1 A King.
- 2 Subiects.
- 3 Lawes.
- 4 Authoritie.
- 5 Officers.

I In this kingdome Christ is King, It is hee to whom the Father hath giuen all authoritie, both in heauen and earth, Math. 28. 20.

2 Subiects

vpon the Lords Prayer.

2 Subiects are all the elect, which doe willingly submit themselves vnto his gouernment, as Psalme 110. 3. and serue the Lord in feare and trembling, or at least make an outward profession of it, though their harts be not sound.

3 Lawes are the Old and new Testament, wherin is set downe his whole will: This is his Statute booke.

4 Authoritie is the compelling power of his Word and Spirit, whereby hee forceth the Rebels of the world to come in, as it is written, Compell them to come in. Such a conquest wee read of Acts 2. 17. 18. And in very deede the Word and the Spirit, are the very meanes whereby Christ ruleth and raigneth ouer his: and therefore the Word is called the Scepter of his power, Rom. 1. 16. Mark 1. 14. The arme of God, Psal. 110. 2. Elay 53. 1. The rodde of his mouth, Elay 11. 4.

Reasons.

Because by it hee doth set vp his Throne in the harts of men.

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By it he doth draw men into heauen
as with a most mighty arme.

By it he doth ouerthrow and destroy
the power of darknesse.

5 Officers of this Kingdome are, the
Pastors and Ministers of the Church,
vpon whom this charge is layde, that
they preach the Word, gouerne the
Church, and see the execution of the
Kings lawes.

Thirdly, the Kingdome of Glory is
that happinesse which Gods chosen
shall for euer enjoy, as it is written:
Come yee blessed of my Father, receiue
the Kingdome prepared for you from
the beginning of the world. And a-
gaine, It is well done thou good Seruant
and faithfull, enter into thy Masters ioy,
Math. 25.

Come.

Upon the Lords Prayer.

Come.

Gods Kingdome commeth when it takes place, and is established and confirmed in mens hearts, & made manifest to all people, the impediments being remoued.

The Summe of this Petition.

That Christ would raigne ouer vs by his Word and Spirit.

That wee may be subiect to his kingdome in word and daede, in holines and righteousnesse.

That hee would preserue and increase his Church.

That hee would destroy the power of the Diuell, and the workes of darkness.

That hee would frustrate and bring to nought, all the Counsels of the wicked, against his Truth, Kingdome and people.

A fruitfull Exposition

Things prayed for in this Petition.

That Christ may guide vs, and gouerne vs by his holy Spirit, in all our particular actions, that hee may haue a kingdome within vs.

Psalme 51.

Create in mee, a cleane hart O God, and renue a right Spirit within me, &c.

Sablith mee with thy free Spirit.

Here also wee doe pray for the prosperous estate of the Church.

Psalme 122. 6.

Pray for the peace of Ierusalem, they shall prosper that loue thee.

Esay 62. 7.

Yee that are the Lords remembrancers, giue him no rest vntill hee set vp Ierusalem, the praise of the world.

Wee doe pray for Christian Kings and Princes, that God would prosper their government: for they are nursing Fathers, and nursing Mothers to the Church, Esay 49.

1 Timothie 2. 2.

Let Prayers and Supplications with
giuing

vpon the Lords Prayer.

giuing of thanks, be made for all men,
for Kings, and for all that are in autho-
ritie.

We are also to pray the Lord of the Mat. 9. 38.
haruest to send forth labourers into his
haruest, that is, faithfull and zealous
Ministers and Preachers of the Gos-
pell, which are the principall Studs
and pillars to vphold the Kingdome of
Christ, and most notable instruments,
both for the beating downe of the king-
dome of Sathan and Sinne, and for the
sauing of the soules of his people.

2 Thes. 3. 1.

Brethren, pray for vs, that the Word
of the Lord may haue a free passage, and
be glorified, &c.

Prou. 29. 18.

Where vision fayleth the people are
left naked.

Furthermore, wee are to pray for
all Christian Scholes of learning, be-
cause they are as it were Seminaries
and nurseries of Gods Church.

Last of all, wee are to desire that the
Lord would hasten the second comming
of Christ, as the Saints pray, Come

A fruitfull Exposition

Lord Iesus, come quickly, Romanes
22.20.

Therefore the godly are said to loue
the comming of Christ, 2 Tim.4.8.

True Petitioners.

First, they that mourne and lament
to see the dominion and power of the
Diuell to be so great as it is.

Secondly, they that deale earnestly
with GOD euery day, that it may be
diminished.

Thirdly, they that pray earnestly
day and night, that God would multi-
ply the number of his Children.

Fourthly, they that long for the
day of Christ, wherein hee shall put
downe all rule, and all authoritie, and
power, &c.

Counterfait Petitioners.

Such as scoorne at the Ministerie of
the Church.

Such as hinder the free course of the
Gospell.

Such

vpon the Lords Prayer.

Such as oppose themselves against
godly Preachers, and good men.

Such as take part with the wicked,
and defend bad causes.

Such as labour to quench and smother
all good matters in their hearts.

Such as put farre from them the
day of euill, and waite not, nor prepare
themselves for his comming.

Thy Will be done, &c.

Sense.

Graunt that wee and all men, re-
nouncing our owne will, may readi-
ly, and without murmuring, obey thy
will, and so may chearfully execute
whatsoever the Angels doe in heauen.

Coherence.

In the former petition wee prayed,
that hee onely might be our King, and
raigne ouer vs ; now wee desire that
being

A fruitfull Exposition

being his Subjects, wee may obey him,
and doe his will.

Mal. 1. 6.

If I be a Father where is my honor?
If I be a Master where is my feare?

Will.

Here it signifieth Gods word,
for in his word his will is reuea-
led.

Of the whole will of God, there be
three speciall points, which are in this
place meant.

- 1 Faith in the promises.
- 2 Sanctification.
- 3 Patient bearing of the Crosse.

Proofof the first.

This is then his commaundement,
that we belieue in the name of his Sonne
Iesus Christ, 1 Iohn 3. 23.

This

vpon the Lords Prayer.

This is the will of him that sent me,
that euery one which seeth the Sonne,
and belieueth on him, should haue euer-
lasting life, Iohn 6.40.

Proofof the second.

This is the will of God, euen your
Sanctification, 1 Thes. 4. 3.

Proofof the third.

Whosoever will be my Disciple must
forsake himselfe, and take vp his crosse
and follow me, Mar. 16. 24.

The Apostle prayeth, Phillip. 3. 10.
that hee might know him, and the ver-
tue of his resurrection, and the fellow-
ship of his afflictions, and be made con-
formable to his death.

Thy will, not mine: for since the fall
of Adam, mans will is wicked and cor-
rupt, yea, it is flat enmitie to GOD,
Rom. 8. 7. But Gods will is most holy,
right and pure, and therefore all our
loue ought to be vpon it.

Done, that is, obeyed and accompli-
shed

A fruitfull Exposition

shed of men. Then the effect of the prayer is this : O Lord, seeing thou art our King, giue vs grace to shew our selues good Subiects in obeying thy will. For obedience is better then sacrifice, and to hearken is better then the fat of Rams.
1 Sam. 15. 22.

Not euery one that saith Lord, Lord, shall enter into the kingdome of heauen, but he that doth the will of my Father, which is in heauen, Mat. 7. 22.

Whosoever doth the will of God, is of my Brother, my Sister, and my Mother, Ang. Mark. 3. 35.

Hee that fulfilleth the will of God abideth for euer, 1 Ioh. 2. 17.

Let
rth, a

vpon the Lords Prayer.

In Earth, as it is in
Heauen.

This clause sheweth the manner of
doing Gods will.

By heauen here is meant the soules
of faithfull men departed and the elect
other Angels.

Praise the Lord yee his Angels, that
God excell in strength, that doe his com-
maundements, in obeying the voyce of
his word, Psal. 103. 20.

By earth is vnderstode nothing but
men on earth : because all other crea-
tures, in their kindes, obey God, onely
man is rebellious and disobedient.

In The word (as) doth imply a simili-
tude not an equalitie.

Sense.

Let thy will be done by vs men on
earth, as the Angels and Saints depar-
ted

A fruitfull Exposition

ted, doe thy will in heauen, that is,

1 Willingly,

2 Speedely,

3 Faithfully and continually.

Ezek-1.

Therefore they are said in the Scriptures to be winged.

Things prayed for.

Deniall of our selues, our own wills and affections.

Knowledge of Gods will, for other wise how should we doe it?

A seruent desire of obedience, to doe his will in all our particular actions.

Patience, and a willing submitting of our selues to the will of God in all things.

So did Elie the Priest, It is the Lord, let him doe what seemeth him good, 1 Sam. 3. 18.

So did Dauid, 2 Sam. 15. 26. But if hee thus say, behold I haue no delight in thee: behold, here I am, let him doe to mee as seemeth good in his eyes.

So Christ himselve, Father take this cup from me, yet not as I will, but as thou wilt, Mark. 14. 36.

So

vpon the Lords Prayer.

So the Disciples, and holy Christians, Acts 21. 14. The will of the Lord be done.

Therefore Saint Iames calleth Patience by the name of Wisedome, because mans chiefe wisdome standeth therein, that in his aduersities and troubles, he patiently submits himselfe to the will of God.

But on the contrary, it is extreame foolishnesse and madnesse, if any dare resist and set himselfe against it. For what good doth he by it, Can hee change the will of God: No verely, Nay rather he maketh his owne case worse, as well with inward griefe, that tormenteth him, as also because hee pulleth the wrath of God vpon himselfe: for by our stubbernesse hee is compelled to lay more grieuous punishments vpon vs. On the other side, by our patience hee is moued vnto pittie, euen as good Parents are wont, when they perceiue that their Children are brought into good order by their correction.

the

A fruitfull Exposition

Who prayeth this Petition aright.

They which bewaile the finnes of the world, as Ignorance, Error, Schismes, Pride, Couetousnes, Contempt of the word, Oppression, Swearing, Lying, &c.

They which are grieved for their Impatience and disquietnesse of minde, For their coldnesse in Gods service. For their vnperfect obedience, and wants euen in their best actions.

**Giue vs this day our
daily bread.**

THe three forme Petitions doe immediatly concerne **G O D** these three last one selues: which teacheth that we must prefer God and his glory before all things.

Coherence.

vpon the Lords Prayer.

Coherence.

In the first we were taught to pray,
that GODS name may be hal'owed,
which is done, when God reigneth in
our hartes, and his will is done,

Now further his will is obeyed in
three things.

First, by depending on his prouidence,
for the things of this life.

Secondly, for depending on his mercy
for the pardon of sinnes.

Thirdly by depending on his power
and might in resisting temptations; and
thus is the will of God obeyed.

Bread.

BRead, signifieth, all things whereby
this life is preserved, as Meate,
Drinke, Clothing, Health, Peace, Li-
bertie: yea, Goates milke. Pro. 27. 27.
and the fruit of Trees Ierem. 11. 19.

D

Genes.

A fruitfull Exposition

Genel. 1. 29. And all things that passe
two and fro in trafficke, Pro. 3. 14.

In the sweate of thy face shalt thou
eate thy bread, Gen. 3. 19.

Man liueth not by bread onely, &c.
Math. 4.

Iesus entred into the house of a cer-
taine Pharise, to eate bread, Luk. 14.

Christ vseth this word (Bread) rather
then Flesh, Vnctuals, Meate, Dainties,
Varieties, &c. to instruct vs to christian
Sobrietie and moderation in our diet,
houses, &c. and to teach vs to be content
with a little, and to be content if wee
haue no more but Bread, that is things
necessarie to preserve life: and more-
ouer, that wee should take that fare
thankfully, how thinne so euer it were,
which hee of his mercy hath prouided
for vs, not murmuring against it, nor
fretting through impatience, as the Is-
raelites did, who loathed Manna, which
they had receiued of God, for their pre-
sent necessitie, Phil. 4. 12. 1 Tim. 6. 8.
Heb. 13. 5.

Wee may vse things not onely for
necessitie, but also for honest pleasure,
Psal.

vpon the Lords Prayer.

Psal. 104. 15. Iohn 12. 3. But notwithstanding if wee haue to defend necessities we must be content, 1 Tim. 6. 8.

Daily.

The word in græke, signifieth, vnto our Essences or Substances: the meaning is, giue vs such Bread as may nourish our Substances, such as is fit and profitable for our nature, and constitution, and wherewith our life may be maintayned,

Four Reasons may be alledged why Christ vseth this word *Daily*.

First, as hath bene said before, that we should not seeke after varieties and dainties, but that which may satisfie the necessities of Nature.

Secondly, to bridle all inordinate care, and immoderate desire of Riches,

A fruitfull Exposition

and therefore Saint Luke calleth it, bread for the day, that is, bread sufficient for to preserve vs for the present day.

Although then we be willed to aske all outward things of God, yet we may not aske them to spend them vpon our lusts, Iames 4. 3. Neither may we make provision for the flesh, to fulfill the lusts thereof, Rom. 13. 14

Our money is giuen vs for bread, as it is written: Wherefore doe you lay out your money, and not for bread? Esay 55. 2.

Thirdly, that we should desire no more but a competencie of these things, as did wise Salomon, who onely desired the meane estate, as the most safest and best, Pro. 30. 8.

Fourthly, that we should eate to restore vitall humour, which spendeth euery day by strength of natural heate.

Lastly, we must aske it euery day, to the end we may take pleasure in this custome, of louing & fearing God.

Our,

vpon the Lords Prayer.

Our.

In respect of Christ, bread is called (ours,) for hauing giuen Christ vnto vs, he doth in him, and by him, giue all things else vnto vs, so that in Christ we haue a proper interest in them, as it is wrytten: All things are yours, and ye are Christs, 2 Cor. 3. 22. and then indeede are they most of all ours, when they are sanctified vnto vs by the word and Prayer, 1 Tim. 4. 4. that is, when we vse them aright, according to the rules of Gods word, calling vpon his name for a blessing, before and after the vse of them. Rom. 8. 32

Furthermore this word (our) doth teach vs that euery man must liue of his owne calling, and his owne goods truly gotten, by his owne sweat, and not another mans: not by Robberie, Oppression, Deceit, Lying, Fraud,

A fruitfull Exposition

and such other vnlawfull meanes, for such goe to the Diuell for bread, and not to God : for God giueth no bread after such sort.

Againe, it is called, Our bread, because we should not eate it alone, but distribute it to them that haue need, as it is written, Breake thy bread to the hungry, Esay 58. And againe, Cast thy bread vpon the waters, for after many dayes thou shalt finde it, Eccles. 11. And Iob sayth, I haue not eaten my morsels alone. Iob 31.

This day.

These words condemne all immoderate desire of riches, and distrustfull care for time to come, and doe teach vs to rest on his fatherly goodnesse from day to day. This is noted vnto vs, where the Israelites were commanded to gather no more Manna, then would serue

vpon the Lords Prayer.

serue for one day : for if they did. it purified : whereby God taught them to rest on his prouidence, euery particular day, and not on the meanes.

Yet is it lawfull in good manner, to prouide for dayes, yeeres, and time to come, as Ioseph in Egypt, in the season yeeres of plentie, stored vp against the yeeres of famine. The Apostles prouided for the Church in Iudea, against the time of dearth, foretould by Aggabus, Acts 11. 28. Salomon saith, He that gathers in Summer is the sonne of Wisedome, but hee that sleepeth in Haruest is the sonne of Confusion. Pro. 10. 5. So then onely the distrustfull care, that distracteth the minde, is here forbidden.

A fruitfull Exposition

Giue vs.

NOT me : this serues to teach vs that a man must not onely regard himselfe, or pray for himselfe, but also be mindefull of others, 1 Cor. 13. True loue seekes not her owne things.

The branches of the Vine are laden with clusters of grapes, not for themselues, but for others. The Candle spends it selfe, to giue others light : The eye seeth not for it selfe, but for the whole body.

Giue.

This sheweth that God is the author and giuer of all earthly blessings, and therefore we must begge them at his hands. If you that are euill know

vpon the Lords Prayer.

know how to giue good gifts vnto your Children, how much more shall your Father which is in heauen, giue good things to them that aske them of him? Math. 7. 11.

I am not worthy of the least of the mercies which thou hast shewed to thy seruant: for with my staffe came I ouer this Iordane, Genes. 31. 10.

Iacob asked bread to eate, and garments to put on, Gen. 28. 25.

The Idoles were commaunded to bring of the first of all their fruit in a basket, and to professe that they had receiued them of the Lord, as the author and giuer of them, Deut. 26. 2.

All such deny God to be the Author and giuer of these things, as seeke them by vnlawfull meanes, as Theft, Oppression, Deceit, consulting with Witches, &c. they acknowledge the Diuell to be the author of them.

Obiection.

The rich neede not say, giue vs this day for they haue aboundance already, & what neede they aske that they haue?

Answer.

A fruitfull Exposition

Answer.

Though a man had all the wealth in the world, and want nothing that can be desired, yet all is nothing without Gods blessing : if hee wants Gods blessing, in effect hee wants all : wherefore euen Kings and Potentates, are as much bound to vse this Petition as the poorest. For though a man haue abundance, yet his life standeth not in his riches, Luke 12. 15. Bread of it selfe cannot nourish and sustaine our life, no more then a stone, or a chip, but the staffe of bread, Esay 3. that is, a blessing vpon bread.

Hagg. 1. 6.

Thou maist eate, and not haue inough; be cloathed and not warme; earnewaggies and put it into a broken bagge, if God doe not blesse thee.

Prou 20. 22.

The blessing of the Lord maketh rich, and it doth bring no sorrow with it.
Lastly,

vpon the Lords Prayer.

Lastly, heere wee see, that all labour and toyle, taken in any kinde of calling auasleth not, vnlesse God giue his blessing, Psal, 127. 1.

A Reason of the Order.

The reason why this Petition, concerning things of this life, is set before the other following, concerning a better life, is not because bread is more excellent then remission of sinnes, and strength against temptations, but because men must haue a being, and a sustentation by bread in this life, before they can desire forgiveness of Sinnes, and strength against temptations. And because by earthly things wee may lift vp our mindes, and climbe vp as it were, to the consideration of heauenly.

A fruitfull Exposition

Forgiue vs our trespases

In this and the next petition, we craue spirituall blessings, where wee note, that seeing there are two petitions which concerne spirituall things, and but one for Temporall, that the care for our soules must be double more, then the care for our bodies.

Coherence.

Gods will is done, when wee trust in his prouidence for things of this life, and in his mercy for the pardon of our finnes.

Reason of the order, that first wee craue things for the body, and afterwards for the soule, as though the body were more excellent then the soule,

The

vpon the Lords Prayer.

The reason hereof is, that hee will traine vs by degrees, and draine vs on by little and little to beleue the forgiveness of sinnes, which is a great matter, and a very high point: he considereth our dulnesse and backwardnesse, and therefore dealeth with vs as a schoolmaster with his dull schollers; which first teacheth them easie things, and after carryeth them to higher points. For the former petition is a step or degree to these two following, for he that will rest on Gods mercy, for the pardon of his sinnes, must first of all rest on Gods prouidence, for this life: for hee that cannot put his affiance in God for the prouision of meat & drinke, how shall hee trust in Gods mercy, for the saluation of his soule?

The ruler, by the healing of the boy of his child, was brought to beleue in Christ, Iohn 4. 53.

By debts, sinnes are meant, as Luke 11. 4. where it is sayd, Forgiue vs our sinnes: and in Matthew 6. 12. where it is sayd, Forgiue vs our debts.

They are so called, because of the resemblance

A fruitfull Exposition

semblance betwene them: for euen as a debt doth binde a man, eyther to make satisfaction, or els to goe to prison: so our sinnes binde vs, eyther to satisfie Gods iustice, or else to suffer eternall damnation. Under the name of debts is contayned both actuall and originall sinnes.

They are called our debts, because they are of our selues, and not of God, as Genes. 6. 5.

Forgiue.

To forgiue sinne, is to couer it, or not to impute it, Psal. 32. When our sinnes are imputed to Christ, and his righteousness to vs, then are we fully cleared and discharged.

Through whom is forgiuenesse?

Forgiuenes is onely through Christ,
Rom.

vpon the Lords Prayer.

Rom. 3. 24. Ephes. 1. 7. Col. 1. 14. Hebr. 9. Zech. 13. 1.

Under this one benefit of remission of finnes, all the rest of the same kinde are vnderstood : as namely, Justification, Sanctification, Redemption, Regeneration, Glorification.

This word (Forgiue) teacheth that all men are sinners, and haue need of forgiuenesse, as 1 King 8. 46. There is no man that sinneth not.

Surely, there is no man iust in the earth that doeth good, and sinneth not, Eccles. 7. 22.

Who can say, I haue purified my heart, I am cleane from my sinne? Prouerbs. 1.

Enter not into iudgement with thy seruant, for no man liuing shall be iustified in thy sight, Psal. 143. 2.

If thou, O God, marke our iniquities, who shall be able to stand? Psal. 130. 3.

O cleanse me from my secret finnes, Psal. 19. 12.

Seeing we pray for free forgiuenesse, wee are to hold that there is no satisfaction made by vs to Gods iustice for sinne: for to forgiue, and to satisfie, be contra-

A fruitfull Exposition

contrarie : here falleth downe the doctrine of satisfaction, taught in the Church of Rome.

Seeing we sinne dayly, and therefore pray dayly for forgiveness, wee note the great patience and long suffering of God, that suffers and beares still, and doth not powre downe his wrath upon vs, and it doth teach vs to vse the like patience towarde our brethren that offend vs.

Againe, wee may obserue, that our sanctification in this life, is neuer perfect, because we craue pardon euery day for sinne, it is a wayes in perfecting, but neuer perfected here.

Where it is brought as a reason taken from the comparison of the lesse to the greater, thus: if we which haue but a sparke of mercy, doe forgive others, then doe thou, which art the fountaine of mercy, forgive vs: but we forgive others, therefore doe thou forgive vs.

The Papists make our forgiving a cause, for the which God is moued to forgive vs: but it is no cause, but onely a signe or effect, that God doth forgive vs,

vpon the Lords Prayer.

vs, for our readinesse and willingnesse in forgiving others, is a lively token of the pardon of our owne sinnes : wee must therefore be ready to forgive others, that we may haue testimonie in our owne consciences that God forgiveth vs: Blessed are the mercifull, for they shall obtaine mercy.

If you forgive men their trespasses, your heavenly Father will also forgive you : but if you doe not forgive men their trespasses, neither will your heavenly Father forgive you your trespasses, Matth. 6. 14.

A man doth neuer freely, frankly, and from his heart forgive others, till he doe inwardly feele that God hath forgiven him : but when hee once feeleth that, then doth hee easily and readily forgive his brother, that thereby he may haue more and more testimony to his owne heart, of Gods loue towards him : for a man is towards his neighbour, as hee feeleth God to be towards himself: he reboundeth vpon his neighbour that which he hath receiued from God, therefore hee which feeleth not

God

God

A fruitfull Exposition

God to be mercifull to himfelfe, will neuer be mercifull to his neighbour. A feale doth not fet any print into the ware, befoze it hath it in it felfe. A coale doth not warme others, till it be hot it felfe: fo we do not willingly forgive, till we be forgiven.

But after a feale hath receaved his impreffion, and is graven, it doth imprint the fame vpon the ware: and after the coales be hot, they heat others, fo after we feele God to be good to vs, we are good to others.

The manner of forgiveness.

Our Saviour fayth, Matth. 18. that it muft be from the heart: therefore wicked are they which fay, I may forgive him, but I will not forget him: he may come into my Water-poffet, but he fhall neuer come into my Crad: behold the Devils loggick, which maketh Malice to be Charitie.

Blind people play with the Lords Prayer, as the flie doth with the Candle, till ſhe be burnt: for the more they

vpon the Lords Prayer.

they pray these words, the more they call for vengeance against themselves.

For if we be so cruell, that we cannot forgive the offences which men commit against vs, which are but as the debt of one hundred pence, with what face can we require of God to be forgiven the offences which wee haue committed against him, which are as the debt of tenne thousand talents?

Loke how often therefore a man doth utter this petition with a mind desirous of reuenge, so often doth he call vnto the Lord, to take vengeance vpon him for his sinnes.

Obiections.

How can any man forgive trespasses, seeing God onely forgives sinnes?

Answer.

In euery trespassse which any man doth to his neighbour, there be two offences.

One to God.

Another to man.

A fruitfull Exposition

In the first respect, as it is against God and his Law, it is called a sinne, and that God onely forgiueth.

In the other respect, it is called an iniurie or damage, and so man may forgiue it.

So in the case of these, as it is a sinne against God, God onely doth forgiue it: but as it is a wrong to our neighbour, man doth forgiue it.

Obiection.

Whether a man may lawfully pray this petition, and yet sue him at the Law who hath done him wrong.

A man may in an holy manner sue another for an iniurie, as a Souldier in lawfull warre may kill his enemy, and yet loue him: so a man may forgiue an iniurie, and yet seeke in a Christian manner the remedie.

But in doing of this, we must obserue five things.

First. We are to take heed of a priuate reuenge & inward hatred, which if we doe not conserue, we not forgiue.

Secondly,

vpon the Lords Prayer.

Secondly, we must take heed of offence, and haue care that our doings be not scandalous to the Church.

Thirdly, our lutes must be taken in hand to maintaine godly peace: for if all iniuries were put vp, there would be no ciuill state or gouernment.

Fourthly, that the parties offending may be chastised, and brought to repentance for his fault: for if many were not repressed, they would grow worse.

Fiftly, law must be the last remedy, as Physicians vse desperate remedies when weaker will not serue, euen so must we vse law, as the last meanes, when all other fayle.

The summe of this Petition.

- 1 All men are sinners.
- 2 God onely forgiueth sinnes.
- 3 He forgiueth it through Christ.
- 4 He forgiueth it to them that confesse and forsake it.
- 5 We may know in our selues, that our sinnes are pardoned.
- 6 The enuious man can haue no pardon.

A fruitfull Exposition

Leade vs not into Temptation.

The Coherence.

This Petition is ioyned with the former, to teach vs, that as wee must carefully pray for pardon of sins past, so also wee must endeuour to preuent sinnes to come: wee must not fall againe into our old sinnes, neither must we be ouertaken with new sinnes.

Having obtained forgiuenesse of our sinnes, we desire of the Lord to be presented with vs, that we fall not againe into them.

Though God forgiue vs our sinnes, yet he doth not free vs of naturall corruption, but that still remaineth and is left behind as the very seele & spawne, of new sinnes; so that in respect of this,
every

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euery one of Gods children hath his hands full, and inough to doe, to withstand sinne, after he is iustificed and sanctified.

Therefore, whereas it may be objected, what need hee care for temptations that hath the pardon of his sinnes?

Answer.

Because forgiveness of sinnes, and grieuous temptations be vnseparable companions, for there is no man in this world so beaten and buffeted with temptations, as the penitent sinner, that cryeth for the pardon of his sinnes.

This is the estate that few men in the world are acquainted with, for many are neuer troubled with temptations, but liue in all peace and quietnesse, both in body and soule: for when the strong man armed, keepeth his house, the things that hee possesseth are in peace, Luke 11.2.

Wherby is signified that the wicked of the world, being possessed

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of Sathan, are not a whit molested by him with any temptations, neither need he trouble them, seeing he hath them at commandement to doe what he will.

But when a man once begins to make conscience of sinne, and to sue vnto the Lord for pardon of his offences, and still continueth in dislike of sinne, and Sathan, then the enemy bestirreth him, and useth all meanes to bring that man to confusion.

Obiection.

Some Christian conscience may reason thus, no man is so troubled with sinne and Sathan as I, therefore I am not in Gods fauour, but am a plaine cast-away.

Answer.

If pardon of sinne and temptations goe together, all is contrary: if thou hadst no grieue for sinne, no buffeting of the enemies, the Flesh, the World, and the Diuell, thou couldst not be in
Gods

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Gods fauour, but vnder the power of Sathan: now this great measure of spirituall temptations is a signe rather of Gods loue: for whom God loueth, the Diuell hateth: and where God worketh in loue, the Diuell worketh in malice.

Sence.

These words be but all one Petition, which hath two parts, the latter being a declaration of the former, Lead vs not into temptation, how is that done: by deliuering vs from euill.

Temptation.

Temptation is all wicked motions, which intice vs vnto sinne.

Temptation is nothing else but the entisement of the soule or heart, eyther by the corruption of mans nature, or the allurements of the world, or the Diuell to any sinne.

Kindes

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Kindes of Temptations.

Temptations are of diuers sorts, eyther of the Diuell, the World, or the Flesh.

First, the temptations of Sathan are not onely innumerable, but also most sic, subtile, and pitched in methood against vs, and framed to euery mans humoz.

Therefore he is cailed, The tempter, of his disposition, study and care, Matth. 4. 1. The Apostle also sayth, He was a frayde least the Tempter had tempted them, 1. Thes. 3. 5.

Our first parents had tryall, with the great losse of all mankinde.

Christ was tempted by him, Matth.

4. 1.

2. Sam. 24.

2.

Hee draue King Dauid into that minde, that of pryde he commaunded the childezen of Israel to be numbred.

1. Pet. 5. 8.

Luke 22.

32.

He is our professed aduersarie, the roaring lyon that goeth about, &c. he seeketh to winnow vs.

Therefore we had neede to take heed
fo

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of the traniees and traps of this deadly
emie.

In the second place commeth the
World with her two breasts, profit and
pleasure: and with these she carrieth a-
way thousands.

Thirdly, our flesh continually fighteth
against vs, and is our capitall enc-
mie, and most deadly foe: hereof the
Apostle saith, I see another law in my
members, rebelling against the law of
my minde, Rom.7.23. Againe, the
flesh lusteth against the spirit, Galat.5.
From hence springs all euill motions.

(Lead vs not) or carry vs not into
temptation: to be led, is to be overcome
of the temptation when it preuaileth,
and wholly gets the victorie: so as men
tempted are brought to perdition, the
meaning is this, when we are moued
or inticed to sinne: Lord keepe vs that
we be not overcome, and giue thou an
issue with the temptation.

To be led into temptation, is by the
iust iudgement of God to be deliuered
ouer, as bondslaves to the Devil, and
to our owne lusts, and that oftentimes,
cyther

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eyther for our vnthankesfulnesse, contempt of his word, societie, nourishing of secret sinnes, pryde, presumption, or such like.

Obiection.

God is iust, and cannot sinne : but if he leade men into temptation, then is he the angell of euill.

Answer.

Many feareing to charge God with sinne, reade the words thus, Suffer vs not to be led : but the Text is merely playne, Lead, or carry vs not.

The Scriptures elsewhere vse the like phrases of God : for God is sayd to harden the heart of Pharaoh, Exodus 7.3. And againe, God moued David to number the people. And againe, God sent strong delusions, that men might belecue lyes, 2 Thess. 2.11.

Therefore as God hardened Pharaohs heart, moued David to number the
the

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the people, deliuered the Gentiles into a reprobate minde: and so, in the same sense, hee leadeth men into temptation.

Obiectiō.

God tempteth no man, Iames 1. 13. therefore he leadeth no man into temptation.

Answer.

True it is, that in S. Iames sense, God tempteth no man, that is, moueth no man to sinne, but as hee sayth, euery man, when hee is tempted is led away, and snared of his owne concupiscence.

Gods tempting of men, is after two sorts, respecting the praise of his iustice, and the prayse of his mercy.

Touching the first, he doth sometimes, for former euils, throw vs to the Diuell, yet hee is not the author of euill when after this sort he leadeth vs into temptatiō, for he doth it iustly for some notable

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notable euill which he saith in vs.

Touching the second, he tempteth vs for the praise of his mercy, when he tryeth and proueth vs by corrections and chastisements, as pouertie, reproches, contempt, afflictions, &c. In which
Psal. 16. 2. respect, Dauid saith, Proue me, O Lord, and trie me: and S. Iames saith, Blessed is the man that endureth temptation: for after he is tried, he shall receiue the crowne of life, which God hath promised to them that loue him, Iames 1.

In this sence Abraham and Iob were tempted, that is, tryed.

Then we see how God tempteth after one sort, & Sathan after another. God for our good, by humbling and trying of vs. The Diuell for our hurt and vtter destruction. Therefore, though God leade men into temptation, yet is he not the author of euill.

There be foure respects, in which God may be a woeker in temptations, and yet free from sinne.

First, he tempteth by offering occasions and objects, to trie whether a man will sinne or not, as a master that lay-
eth

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eth a purse of money in his seruants way, which he suspecteth. This triall is no sinne in the Master, though the seruant sinne in stealing: Thou shalt not hearken vnto the words of the Prophet, or dreamer of dreames, for the LORD thy GOD prooueth thee, whether thou loue the LORD thy GOD with all thy heart, Deut. 13.

Secondly, God leadeth into temptation, by withdrawing of his grace: neither can this be a sinne in God, because he is bound to no man to giue him grace, and here is a difference betwene the tempting of God, and of Sathan: God holds backe grace when he tempteth, the Diuell suggests euill motions.

Thirdly, every action, so farre forth as it is an action, is good, and of GOD, for in him we liue, moue, and haue our being: Therefore God is a worker in temptations, so farre forth as they are actions. One man kills another, the very mouing of the body in the doing of this villany is of God, but the wickednesse of the action, is from man and the Diuel: a man rideth vpon a lame horse
and

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and stirs him, the rider is the cause of the motion, but the horse himselſe of the halting in the motion: ſo, God is the author of the action, but not of the euill in the action.

The fourth way, is in regard of the end, for God tempts his ſeruants to correct and humble them for their ſinnes, to trie their patience, faith, and loue, &c.

(Deliuſer vs from euill) that is, free vs from the power of the World, the Fleſh, and the Diuell: ſo euill in this place is onely from the Diuell, but we may take it more largely, for all ſpirituall enemies, as S. Iohn ſayth, the whole world liueth in euill, vnder the power of Sathan and ſinne: our Lord Jeſus likewiſe ſayth, I pray not that thou wouldeſt take them out of the world, but that thou wouldeſt keepe them from euill, Iohn 17.

Theſe wordes therefore, as hath bene ſayd, are an explanation of the former, for when a man is deliuered from euill, he is not led into temptation: the cauſe being taken away, the effect

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effect ceaseth.

The summe of all, is this, that for as much as we are by nature so feeble and weake, that we are not able of our selues, to stand one minute of an houre against our spirituall enemies, that therefore God would vphold vs, and strengthen vs by the power of his spirit, that wee faint not in this spirituall combat: therefore our Saviour sayth, Watch and pray, that you enter not into temptation: for the Spirit is willing, but the Flesh is weake.

That there is nothing more weake then man, so soone as he is left of the hand of God, we haue many testimonies and examples in the Scriptures: for thus sayth the Prophet, The Lord knoweth whereof we are made, he considereth that we are but dust.

Christ also sayth, Without mee you Iohn 15.5. can doe nothing.

Dauid, Peter, and all the Apostles were examples of mans infirmities.

Dauid, when hauing a litle rest from continually warre, he, by and by, fell into adulterie. 2 Sam. 11.3.

¶

Peter

A fruitfull Exposition

Matt. 26 47

Peter, when being afrayd of a Dame-
sell, he denied Christ.

The Apostles, when they forsooke
their master.

If this befall them which were in-
dued with so notable graces, what
ought every one of vs to thinke?

For thine is the
Kingdome.

This conclusiue reason, containeth
the cause, for the which we craue
all the former things, namely, for that
they concerne his Kingdome, Power,
and Glory: for by the first three, his
Kingdome is made manifest, and by
the last three his Power is exercised:
whereupon followeth the increase of
his Glory.

Furthermore, this conclusion is ad-
ded to encourage vs with boldnesse,
and

vpon the Lords Prayer.

and assurance, to come vnto **G D D**
in Prayer: for first, we know, that
he is able to graunt all these Petiti-
ons, because he is a **G D D** of King-
domes and Power. Secondly,
we know, that he will graunt
them, because they concerne
his owne Gloriz: and so
is our faith and assu-
rance confir-
med.

F I N I S.